

# PRANAM

ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER



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**May 57/58 A.Y.**



# "April will be a very good month and in May I will come out."

The days of seeing Lord in jail are past - He will definitely be out this month. He gave another message on 16th April, as follows:

First, BA'BA' quoted Tagore from the poem "Shivaji Utsar" from the book called Saincayita.

Then HE said;

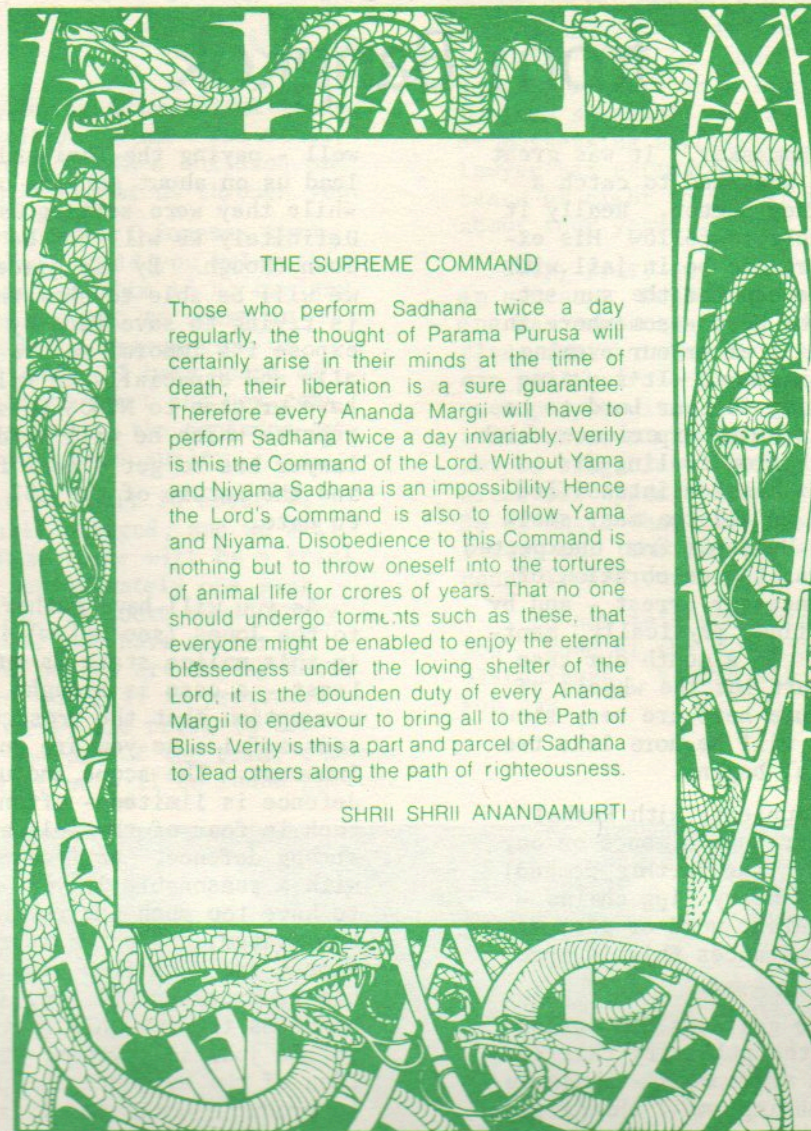
"During the Mughal period Shivaji fought with them. Mughal and British historians indulged in his character assassination, called him kidnapper, robber and hill-mouse, etc. Satya remains as it is. People know Shivaji well. That which is not destructible you can't suppress in susceptible language. The penance based on Truth (Satya) no force in this Universe can check its progress - that surely I know."

"This year will be a good year for all of us. You know when I was arrested Ananda Marga work was only in five countries. When I came in jail, it spread in more than 87 countries. Had I been outside it won't have been in so many countries. But my physical presence is also necessary - so it is very near. The enemies tried their level best to suppress the fact by implicating in false cases, harassing, torturing, etc. But they could not do anything. AM will remain forever." - 16/4/78

## ***Yato Ista, Tato Jayah***

Cover Photo: Didi Cinmayii, one of The Bangkok 3, before leaving for W.T. training.





### THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo tortments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

### RECIPE FOR EXPANSION

- use only the finest ingredients -

1. Start with just enough Detachment to prevent binding.
2. Blend Knowledge, Discipline, Dedication and Surrender.
3. Sweeten with Love and Compassion
4. Stir constantly with Service until Devotion is firm.
5. Fill with Dynamism
6. Bake in Action until Expansion is complete (Infinite)

Dada Bhadra Kapil Brc.



# PRISON LETTERS

## from Bangkok

Dearest brothers, Namaskar. It was great to hear from you last week and to catch a Dharmik wave from Sydney Sector. Really it is a blessing to be able to follow His example a little bit more and be in jail with Him. From our cell we can see the sun set in tropical fire in the West - somewhere in the direction of Patna - after our evening bhajans, kiirtan and sadhana. It's a time of peace, and of longing for our Lord to be out; a fragment of His whole experience which gives so much strength from feeling His presence in a sense of Mission intensified a thousand times, and in all the many small waves of inspiration He sends from unexpected sources. Yesterday was the celebration of exactly two months since our arrest - and by His grace we are all fine, physically, mentally and spiritually. In a month our case will be brought to court but the wheels of the 'judicial' procedure here are very slow to get rolling and it will be more like two months before the trial begins.

We are able to communicate with Kushal through mail and lawyer; saw him once on our day in the court house (for further remand) for a few seconds - in heavy leg chains - even through the slightest word or gesture and in confined circumstances this is specially strongly felt.

We are beginning to get news from other sectors and it seems the publicity this case has received has been tremendous - Bhagawan using His powers of making small things great. S.O.S. N.Y.S. wrote that our pictures reached US newspapers and TV. And this all seems to have created waves in at least five sectors. Know it made the news in England too, though not heard of rest of Europe. Vinayak wrote that investigations resulted in H.K.; Korea or Taiwan and that he was being followed in the street. Incredible - except from a Cosmic perspective. By now you will have got a rough idea of what has happened to us. After the initial stun of our arrest we are beginning to see how it must have come about. We are fairly certain that the CBI must have followed us from India through Nepal to here. BP had mentioned that she thought we might be being followed - but it seemed unlikely - couldn't imagine what anyone would be following us for. It seems they framed us pretty

well - paying the Thai and European men to lead us on about getting us cheap air tickets while they were setting us up to be framed. Definitely we will not be taking this lying down though. By His grace, through this case we will be able to show the world how the CBI is trying to save face by defaming AM - and expose its immoral nature and tactics, generally and especially in relation to BABA. We have written to NYSOS to send Wells & Sheppards reports which he will send promptly - our lawyer has to get a feel for AM, BABA's case and the nature of the CBI and its activities to date.

As you will have gathered from the letter to the Jones (see below) judicial procedure in this police state is dubious to say the least - a case is brought to court on the assumption that the prosecution will be successful - ie you are guilty until proven innocent. The scope and utility of lawyers defence is limited - often lawyers are too much in fear of the police to provide a strong defence. We feel BABA has provided us with a reasonable lawyer - he does not seem to have too much inclination to grovel before the system, and while we cannot realistically expect too much from him, we have spoken to him re exposing CBI etc. in the defence and he seems to view this positively. According to the judicial system, the lawyer has no idea of the evidence the prosecution is going to produce until the trial; except for what he can glean and deduce, and from what we tell him, his defence is impromptu. Our case received such tremendous publicity there - front page for at least five days in Thai and English language papers - that its known about all over Bangkok and in all probability almost anyone who met us while we were there will come forward to give information. Even cab drivers etc. As our life in jail is also showing, as well as the situation of our being set up, there is a strong tendency to inform which seems to be inherent in the average Thai mentality - so there is no telling who will come up with what evidence. Although the system of splashing our pictures over the front pages makes it all ludicrous - we have already been 'identified' in a line-up by some shop-keeper who we'd never seen before



but, who had obviously read his newspapers avidly. Such is His liila' - we will see what He has in store.

Didi Cinmayii

Namaskar. Thank you for your beautiful letter. It was a great inspiration to us. You really understand how we are all BABA's children and it is He who is taking care of us through you.

I want to tell you of how I foresaw the case proceedings. Also, would you relay this information to Dada and ask him if he has any advice for us. Being brought to court in Thailand already implies a presumption of guilt in the judges' eyes. I have heard of no one who was brought to court and not convicted. They usually reduce the sentence by about two-thirds if you plead guilty.

We will be brought to court in about 1½ months time, officially charged, and we will plead not guilty. Then there will be a trial. The trial will last approximately one year, as we will have one day in court about every month. Our lawyer will not have access to the evidence that the police are basing their charges against us on until it is presented at the trial. Of course, the trial is conducted in Thai. At the end of the trial chances are pretty certain that we will be found guilty.

This is a police state and they are very interested in convicting us.

Of course, we will appeal the decisions, the appeal usually takes one year - we don't appear in court - and in almost all cases the appeal usually results in a longer sentence. The maximum sentence we can receive on the charge of possessing explosives is twenty years. Our lawyer has estimated that we will get a sentence of eight to ten years and actually serve about four years.

Every year, on the King's birthday there is an amnesty. Depending on the prison class, one has one's sentence reduced. The excellent class (which takes about three years to get) can get their sentences reduced by half. So even people with life imprisonment only serve about eleven years. However, we will not be eligible to obtain prison class until after our appeal is over (in about two years). So up until that time the amnesty does not affect us. The time we are serving now will count toward our sentences.

I do not tell you these things to discourage you. None of the three of us are the least discouraged. We are all happy and shining as you saw.

Brahmapriya



*Didi Cinmayii (Caroline Spark), right, with Didi Kalpana Devii just prior to leaving for W.T. training.*



# Bangkok Tandava

## Intro

This little song is called "Bangkok Tandava" - for no particular reason except that, as far as I understand it, the Kiirtan tune which emerged happened to come forth on the same day as one of our brothers and two of our sisters were brought up in a Bangkok court on some of the most absurd charges I've ever heard; and also because the words to this song were made conscious to me only after learning the details of their case.

## Verses

And the jest of life  
Rolls on with a throw of His dice  
None can predict the play  
And none can understand this wild game

But the wheel must spin  
And we know that only one can win  
So best to enjoy the show  
And better if we don't disturb the flow

Of His hara-kiri dance  
With a torch and dagger just see Him prance  
Inside of you and me  
And everywhere throughout eternity ---  
Maybe the goal is peace  
But at the end of the road Bliss must surely be ...





# Australian shackled before Thai court

From Our Correspondent

BANGKOK, Tuesday. — Timothy Thomas Hilton Jones, 25, of Kew, Melbourne, had iron shackles on both legs when he appeared in the Criminal Court yesterday on charges of illegally possessing explosives to bomb the Australian Embassy and Ambassador's residence in Bangkok.

Two other defendants, Caroline Lee Spark, 24, of Canberra, and Sarah Child, 29, of Washington, DC, were not shackled.

The three are members of the India-based Ananda Marga sect.

After they had pleaded not guilty to the charges the hearing was adjourned until May 23. The prosecution is expected

to present the first witnesses then.

Before the three accused were led back to the cells they told me they had not until that day heard the allegation that they had planned to bomb the Australian Embassy as a protest against the ban on Ananda Marga followers entering Australia.

"Soon after our arrest, the police tried to tell us we were planning to bomb the Indian Embassy," they said.

The reference to the Australian Embassy also puzzled Australian diplomats here. They have made no official statement.

Timothy Jones told me he had asked to see the Australian Ambassador on this point and also about a visit paid to him in prison by two Australian policemen visiting Bangkok.

"They tried to browbeat me

into signing a confession with a promise that the Australian Government would then put things right with the Thai authorities," he said.

The defendants' American lawyer, Mr Albert Lyman, will seek separate trials for the three.

He said he wanted much more information about the exact nature of the plans and drawings of the Australian Embassy and Ambassador's residence alleged to have been found among their possessions.

Caroline Spark had said that the only maps they had were ordinary tourist maps of Bangkok.

Mr Lyman said: "The Australian Embassy is spread over 3½ floors of a city building."

He was also puzzled by the description of the explosive as "powder" — originally it was said to be plastic explosive.

The indictment against the three said that when they were arrested in Bangkok on February 15 they were found to possess 1.15kg of "high-powered explosive powder" and equipment for making a time bomb "of a type used only in warfare."

Their purpose was "to set a bomb to explode at the residence and Embassy of Australia as protest against the Government of Australia which has forbidden members of the Ananda Marga religion or ideology who are aliens to enter Australia."



Ac. Kushal Brc (left) at a retreat in Taiwan.

## Embassy bomb plot: 3 accused

BANGKOK, Friday. — Two Australians and an American have been accused of planning to bomb the Australian Embassy and the Ambassador's guest house here, according to a statement filed with the Criminal Court by Thai public prosecutors.

Two women and a man will appear in court, probably next week according to their lawyers, to face charges of illegal possession and carrying of high explosives.

The prosecutors' statement said that they believed the accused were members of the Ananda Marga, an Indian-based organisation campaigning for the release of its founder, P. R. Sarkar, who is serving a life sentence for participation in a murder conspiracy.

The three people, arrested at a Bangkok hotel in February, are Timothy Jones, 25, a teacher whose family lives in Kew, Victoria; Miss Caroline Spark, 25, from Mawson, Canberra; and Miss Sarah Child, of Spokane, Washington.

The statement said they had planned the bombing act as a protest against the Australian Government's decision to stop members of the Ananda Marga entering Australia.

Police said they found 1.25kg of high explosives, two dry battery cells, two fuse connections and maps of the embassy and the guest house in one of the accused's hotel rooms.

If convicted they could face a maximum 20-year jail sentence.

(AAP-Reuters)

Dada Kushal (Tim Jones), left





# WITH THE LORD

When we finally got our permission, we raced to the jail and took much control to have to first stop even and get His mala. We just wanted so much to be there with Him. I am sure you know what that feeling is. Kalyani and I and Madhurii went in first. It was a most incredible and dream-like experience to be walking through that prison actually on the way to seeing Baba after all these years. He had just begun what was to become a six day fast of n thing, because the officials wouldn't allow Him to see all the Indian Margiis.

I garlanded Him for Giridhara, Madhurii and myself and so did Kalyanii. My mind goes blank when I try to recreate the words that went by. The feeling is so much stronger and the lessons later learned are even greater if possible. I had dreamed of crawling right up into His lap and just falling to pieces in His arms, but He had a different liila for me to play. I felt the whole time BABA telling me it was time to be strong and utilize my potential. He asked us to cook for Him and asked if I knew how to cook. I said yes, and Kalyanii asked Him what he would like to eat. When I looked at Him all I could think of at that moment was pizza pie!

He asked questions of people in the states, and told us His pleasure at seeing us was a thousand times greater than ours (I can't even imagine how much that must be). I asked Him how sisters could overcome fear, that it being so programmed into us from time immemorial ... He responded in length, saying how fear was one of the great bondages, and reciting some of the astapashes and satripus. Said we must chase it away as the sun chases the darkness in the morning.

He laughed at one point (what a divine sound) saying that the night says bye bye in the face of the sun. He said we must meditate on the Supreme (Indestructible) - I'm not sure which. He asked me if I understood about three times and at the time I thought I did, and I still understand what He meant although unfortunately I can't remember the exact words. The jailer was of course hassling us about the time, but BABA ignored him. Kalyanii was stroking His arm and head. I had stroked His hair as I put on the last garland. He is growing back new hair and a third set of teeth both almost unheard of in this owrld. He looked so beautiful to me, and when He would look deep into my eyes and smile I knew that Parampurusha was barely contained in the small human form. Upon first entering His temple cell I felt the most incredible feeling of non-attachment that stayed with me through out the trip and still lingers even now. I just knew He was doing it all and I could only be with it all and see it as only His liila. My non-attachment didn't extend to his form though, and as soon as I walked out I could only think of seeing Him again. It is one of the hardest things to see BABA and then to leave. And now back in the states, the pain of separation is even greater and stalks my mind like a vision, thinking constantly of being at His lotus feet.



# News from India

Dear brother

The great news is that BABA is coming out of jail. Very soon He will be out. So many signs are there. Although He is not seeing visitors - and has not seen anyone since 22nd March - definitely He will be out soon. There will be DMC on 9th - 11th June at Bangalore. If ever there was a time to plan a trip to India, now is it.

Yesterday, BABA gave a beautiful vanii to celebrate the Bengali New Year:

"You should enter into New Year with new vigour and energy. This year is the best for us because on this day sun is in Mesh Rasi."

So it is perfectly clear - "This year is the best for us ..." How else can we get new vigor and energy other than thru His direct blissful guidance and inspiration - given personally thru His physical presence? Mesh Rasi is the sign Aries, but I have no idea what the astrological significance is of the sun entering this sign. Surely some significance must be there, but actually, I think BABA has given some secondary ever expedient reason to explain why this will be the best year. Simply, He has planned it that way, so this year must be the best - whatever He says must come true. He tries to hide and disguise the fact that He is Taraka Brahma. When future generations look back and say, "Yes, that year was the best in the history of AM", they may say that BABA knew this thru some astrological insight, but actually He wanted it so, and planned it that way, because He is Lord.

Some other signs are also there. Recently Rajan Diivedi was granted bail in Supreme Court, and is now out of jail. BABA has indicated that He is no longer wanting to stay in jail, as there is much to do outside. Also He has requested that His personal car, the old Dodge, be repaired and ready. The court case is swinging in our favour, and the judges mind is being very much influenced by the arguments of the eminent counsellors we have hired. Of course other factors are, and already Prakriti has started to unleash Her wrath against those who have opposed Him.

There is a large demonstration/rally scheduled for 23rd (next weekend) and over 10,000 people are expected. Things are hotting up for a big battle - since the government has refused permission for the rally, and the CBI/CID are sure to try and mobilize resistance. We will be

prepared for anything. The rally will be outside Bankipur Jail under the banner of P.U. and is sure to attract national, if not international, attention.

This is the latest developments this side,

Deepest namaskars to all,

Jayanta Kumar

THE HINDUSTAN TIMES 4/3/1978 p.3.



Acharya Nityabodhananda Avadhuta at a news conference in New Delhi on Friday.—HT photo

## PM: Anti-Marg step only on solid evidence

Hindustan Times Correspondent

NEW DELHI, March 3.—Prime Minister Morarji Desai has promised that he will not take any action against Anand Marg until there is a concrete evidence against it, according to Acharya Nityabodhananda Avadhuta, Construction Secretary, Anand Marg, Pracharak, Ranchi.

Talking to newsmen here today, the Acharya said he had a cordial meeting lasting half an hour with Mr Desai in his Parliament House office on March 1.

He had earlier submitted a memorandum to Mr Desai drawing his attention to the destruction of Anand Nagar and its institutions in West Bengal. The total loss of properties damaged and looted is put at Rs 1 crore by the Marg.

The Acharya said Mr Desai clarified that he had no enmity with the Marg or its head, Mr Anandamurti. On his part, he clarified that the Marg was not involved in any such activities.

Mr Desai drew his attention to the involvement of Marg in terrorist and violent activities. The Acharya explained that the Marg did not believe in violence and was not involved in any such activity. Some other violent groups were engaged in such activities and using the name of Marg to defame it, the Acharya pleaded.

Mr Desai pointed out that he had not seen any demand by any Marg leader in this connection. He advised the Marg to come out with open demands whenever its name was used in connection with violence.

Regarding the demand for the release of the Marg chief, Mr Desai said the matter was before the court and he would not like to comment on that.

Mr Desai said he would look into the request for help in the reconstruction of Anand Nagar, according to the Acharya.

Dear brother

You may have heard that Baba's appeal case will be heard in Patna High Court from 3rd April onwards. Senior Indian Barrister Asok Sen and Shankardas Bansjee (S.D. Bansjee, the former an ex-central Law Minister and the latter an ex-Law Minister of Bengal Government) will defend our case, in addition to half a dozen junior advocates. The case is surely going to be an exciting one. It will be also a historical one. You might have gathered that Ac. Nityabodhanandaji had an interview with Morarji Desai. The point

cont. p.20



# THE SUPREME ATTRACTOR

The following is an unusual account of the experiences a brother Shyam Surdar had with BABA. Not being able to speak much English Shyamji related his story after a DC in Patna thru an interpreter.

In June '77, Shyamiji caught a train towards Patna after some family problems. He had no destination in mind, nor any way to pay for a ticket. The ticket inspector on the train caught him for travelling without a ticket and he was remanded and sent to Bankipore Jail to await trial. Upon arriving at the jail He was told by one official that he would become BABA's attendant. Shyamiji had no idea of who BABA was, nor what was expected of him as BABA's attendant.

Under the guidance of another boy who had been BABA's attendant for some time, Shyamiji was taken to BABA's cell. At this time BABA was not speaking much, preferring to use His alphabet board. Shyamiji paused outside BABA's cell, a bit hesitant to come in, but the curtain was drawn, and BABA was beckoning to him to enter; in he went.

He greeted BABA, and BABA told him that the following day he would go to court, and after that, spend a week in jail.

Shyamiji started to massage BABA's feet, and BABA asked him if he knew any songs, but Shyamiji did not answer. A little while later again BABA asked, and Shyamiji said he only knew songs from films. Then BABA asked if he knew any spiritual songs, bhajans, but Shyamiji said no. Again BABA requested him and Shyamiji said he had learnt one or two

songs from a song book he had brought in his village (the book was a volume of Hindi bhajans published by Ananda Marga, unbeknown to Shyamiji). Shyamiji sang some bhajans for BABA Who listened intently.

That night he stayed in BABA's cell along with two other attendants of BABA's. BABA requested that they go to sleep at 9.30. At 12.30 BABA woke Shyamiji and requested him to adjust His mosquito net. At 3.30 BABA woke His attendants and asked them to sleep outside the door, as it was His habit to do sadhana till about 7.30. At 7.30 BABA took a bath and shave and the attendants assisted BABA and guided Shyamiji in his duties. After this BABA would read the newspapers and any newsletters that may have come.

That day Shyamiji went to court, where he was fined Rs 18.40 or seven days jail. Because he could not pay the fine, he returned to the jail to fulfill his sentence. During this week, Shyamiji served BABA as His attendant.

Shyamiji had nowhere to stay after finishing his sentence, so BABA gave him the address of the jagrti at Postal Park in Patna, and said he may stay there as long as he liked, until he wanted to move on. BABA said that everywhere in the universe he would find His sons and daughters.

After this intimate contact with BABA, a very strong attraction developed, and Shyamiji is still living at the Postal Park residence and has taken initiation.

By seeing the prosperity and comforts of Papiis don't doubt about Dharma. A criminal who has got the punishment of hanging till death gets things as per his last wish before final hanging till death.

BA' BA'



# Unite the Moralists

SHRII SHRII ANANDAMURTI

In this universe of ours, two forces are working side by side -- the sentient and the static. Sometimes the sentient prevails, and at other times, the static dominates. There is no scope for pact among these forces. Man will have to march ahead amidst the ceaseless struggle of these opposite forces. In the society, we see on one hand, the crowd of anti-social elements and on the other hand, a sense of frustration among the Moralists. These Moralists have therefore grown a tendency to go out of the society. With more of wealth and strength, the anti-social elements are in the advantageous position. The Moralists appear to be culprits! This state of affairs is neither desirable nor behoving. This should not be allowed to stay long. Your duty will be to unite the Moralists. Let there be two camps. Let there be an open fight. The united strength of five Moralists is much more than the united strength of a hundred immoralists because there is an unholy alliance among the latter. Meditation within closed doors will not suffice. Gather strength by intuitional practices and unite yourselves against the immoralists.

## SO YOUR DUTY IS THREE FOLD ...

Your first duty is to observe morality and to do intuitional practices. Without this, you cannot have mental determination. Your next duty is to unite the Moralists, otherwise, dharma will not endure. The exploited mass will not be able to observe yama and niyama, the cardinal moral principles, if they will fight with a disgusted

mood. It is therefore necessary to unite the moralists. This will be your real dharma. You will become great by this for the ideation of the great makes man great. At the third stage, you have to mercilessly fight against any sin whenever it has habituated in this world. You will have to propagate this mission from door to door. Any political party or so-called religious institution cannot bring salvation. For this will not be able to bring the sinner to submission. Today, the necessity of arms is more than the drums and cymbals if the onslaughts of the immoralists are to be curbed.

It is not possible to fight against the sin so long as there is some weakness in your mind. In this fight, your goal is not the sin nor the sinner. Your goal is the SUPREME CONSCIOUSNESS and anything that comes on the way has to be removed mercilessly. When cloud collects around the polestar and covers it, it is your duty to remove the cloud and follow the polestar without caring to see where the cloud has gone. If you always think of your enemy your mind will adopt the thought qualities of your thought object. If the Supreme Being is your goal, your mind will be metamorphosed into the SUPREME BEING itself.

Remember: you have to serve humanity. You have to dedicate yourself to the cause of man as a whole. Your life is valuable, your time is all the more valuable. You should not waste a single moment. The task is glorious. The task is novel. Lead the life of a warrior and constantly fight against evils. You will be victorious.

"Not all the Margiis are moralists yet but at least they are trying and even then the crooked people are afraid of them. But when they become real moralists - their bones will be shaking." Saying this BA'BA' pointed at His leg which He shook and He smiled greatly.





# Infinity Within the Finite

An oft quoted aphorism from the Ishopanishat is as given below. Within this aphorism are to be found some of the profoundest Truths of Tantra. The following article is taken from a discourse by Rabindranath Tagore on the subject. The article conveys the wisdom and depth of Tagore's spiritual knowledge.

"They enter the region of the dark who are solely occupied with the knowledge of the finite and they into a still greater darkness who are solely occupied with the knowledge of the infinite."

Those who pursue the knowledge of finite for its own sake cannot find truth. For it is a dead wall obstructing the beyond. This knowledge merely accumulates but does not illuminate. It is like a lamp without its light, a violin without its music. You cannot know a book by measuring and weighing and counting its pages, by analysing its paper. An inquisitive mouse may gnaw through the wooden frame of a piano, may cut all its strings to pieces, and yet travel farther and farther away from the music. This is the pursuit of the finite for its own sake.

But according to the Upanishat the sole pursuit of the infinite leads to a deeper darkness. For the absolute infinite is emptiness. The finite is something. It may be a mere cheque-book with no account in the bank. But the absolute infinite has no cash and not even a cheque-book. Profound may be the mental darkness of the primitive man who lives in the conviction that each individual apple falls to the ground according to some individual caprice, but it is nothing compared to the blindness of him who lives in the meditation of the law of gravitation which has no apple or anything else that falls.

Therefore Ishopanishat in the following verse says:

"He who knows that the knowledge of the finite and the infinite is combined in one, crosses death by the help of the knowledge of

the finite and achieves immortality by the help of the knowledge of the infinite."

The infinite and the finite are one as song and singing are one. The singing is incomplete; by a continual process of death it gives up the song which is complete. The absolute infinite is like a music which is devoid of all definite tunes and therefore meaningless.

The absolute eternal is timelessness, and that has no meaning at all, - it is merely a word. The reality of the eternal is there, where it contains all times in itself.

Therefore Upanishat says: "They enter the region of darkness who pursue the transitory. But they enter the region of still greater darkness who pursue the eternal. He who knows the transitory and the eternal combined together crosses the steps of death by the help of the transitory and reaches immortality by the help of the eternal."

We have seen that forms of things and their changes have no absolute reality at all. Their truth dwells in our personality, and only there is it real and not abstract. We have seen that a mountain and a waterfall would become something else, or nothing at all to us, if our movement of mind changed in time and space.

We have also seen that this relational world of ours is not arbitrary. It is indiv-



idual, yet it is universal. My world is mine, its element is my mind, yet it is not wholly unlike your world. Therefore it is not in my own individual personality that this reality is contained, but in an infinite personality.

When in its place we substitute law, then the whole world crumbles into abstractions; then it is elements and force, ions and electrons; it loses its appearance, its touch and taste; the world drama with its language of beauty is hushed, the music is silent, the stage mechanism becomes a ghost of itself in the dark, an unimaginable shadow of nothing, standing before no spectator.

The prosody of the stars can be explained in the classroom by diagrams, but the poetry of the stars is in the silent meeting of soul with soul, at the confluence of the light and the dark, where the infinite prints its kiss on the forehead of the finite, where we can hear the music of the Great I AM pealing from the grand organ of creation through its countless reeds in endless harmony. It is perfectly evident that the world is movement. (The Sanskrit word for the world means "the moving one"). All its forms are transitory, but that is merely its negative side. All through its changes it has a chain of relationships which is eternal. In a story book the sentences run on, but the positive element of the book is the relation of the sentences in the story. This relation reveals a will of personality in its author which establishes its harmony with the personality of the reader. If the book were a collection of disjointed words of no movement and meaning, then we should be justified in saying that it was a product of chance, and in that case it would have no response from the personality of the reader. In like manner the world through all its changes is not to us a mere runaway evasion, and because of its movements it reveals to us something which is eternal.

For revealment of idea, form is absolutely necessary. But the idea which is infinite cannot be expressed in forms which are absolutely finite. Therefore forms must always move and change, they must necessarily die to reveal the deathless. The expression as expression must be definite, which it can only be in its form; but at the same time, as the expression of the infinite, it must be indefinite, which it can only be in its movement. Therefore when the world takes its shape it always transcends its shape; it carelessly runs out of itself to say that its meaning is more than what it can contain.

The moralist sadly shakes his head and says that this world is vanity. But that vanity is

not vacuity - truth is in that vainness itself. If the world remained still and became final, then it would be a prison-house of orphaned facts which had lost their freedom of truth, the truth that is infinite. Therefore what the modern thinker says is true in this sense, that in movement lies the meaning of all things - because the meaning does not entirely rest in the things themselves but in that which is indicated by their outgrowing of their limits. This is what Ishopanishat means when it says that neither the transitory nor the eternal has any meaning separately. When they are known in harmony with each other, only then through help of that harmony we cross the transitory and realize the immortal.

Because this world is the world of infinite personality it is the object of our life to establish a perfect and personal relationship with it, is the teaching of Ishapanishat. Therefore it begins with the following verse:

"Know that all that moves in this moving world is held by the infinity of God; and enjoy by that which he renounces. Desire not after other possession."

That is to say, we have to know that these world movements are not mere blind movements, they are related to the will of a Supreme Person. A mere knowledge of truth is imperfect because impersonal. But enjoyment is personal and the God of my enjoyment moves; he is active; he is giving himself. In this act of giving the infinite has taken the aspect of the finite, and therefore become real, so that I can have my joy in him.

In our crucible of reason the world of appearance vanishes and we call it illusion. This is the negative view. But our enjoyment is positive. A flower is nothing when we analyse it, but it is positively a flower when we enjoy it. This joy is real because it is personal. And perfect truth is only perfectly known by our personality.

And therefore Upanishat has said: "Mind comes back baffled and words also. But he who realises the joy of Brahma fears nothing."

The following is the translation of another verse in which Ishopanishat deals with the passive and the active aspects of the infinite:

"He who is without a stain, without a body, and therefore without bodily injury or bodily organs of strength, without mixture and without any touch of evil, enters into everywhere. He who is the poet, the ruler of mind, the all-becoming, the self-born, dispenses perfect fulfillment to the endless years."

Brahma, in his negative qualities, is



quiescent. Brahma, in his positive qualities, acts upon all time. He is the poet, he uses mind as his instrument, he reveals himself in limits, the revelation which comes out of his abundance of joy and not from any outside necessity. Therefore it is he who can fulfill our needs through endless years by giving himself.

From this we find our ideal. Perpetual giving up is the truth of life. The perfection of this is our life's perfection. We are to make this life our poem in all its expressions; it must be fully suggestive of our soul which is infinite, not merely of our possessions which have no meaning in themselves. The consciousness of the infinite in us proves itself by our joy in giving ourselves out of our abundance. And then our work is the process of our renunciation, it is like the flowing of the river, which is the river itself.

Let us live. Let us have the true joy of life, which is the joy of the poet in pouring himself out in his poem. Let us express our infinity in everything round us, in works we do, in things we use, in men with whom we deal, in the enjoyment of the world with which we are surrounded. Let our soul permeate our surroundings and create itself in all things, and show its fulness by fulfilling needs of all times. This life of ours has been filled with the gifts of the divine giver. The stars have sung to it, it has been blessed with the daily blessing of the morning light, the fruits have been sweet to it, and the earth has spread its carpet of grass so that it may have its rest. And let it like an instrument fully break out in music of its soul in response to the touch of the infinite soul.

And this is why the poet of the Ishopanishat says:

"Doing work in this world thou shouldst wish to live a hundred years. Thus it is with thee and not otherwise. Let not the work of man cling to him."

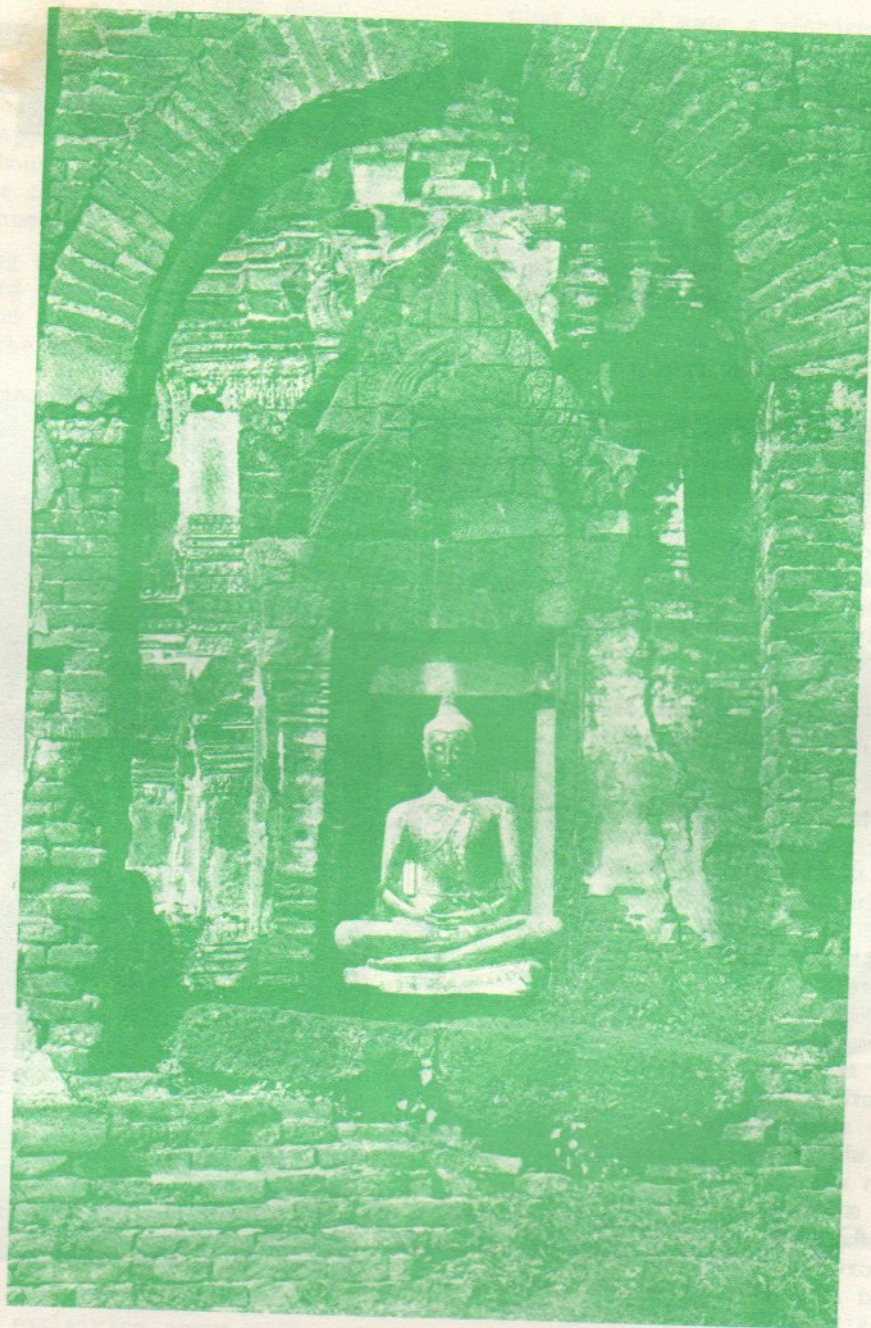
Only by living life fully can you outgrow it. When the fruit has served its full term, drawing its juice from the branch as it dances with the wind and matures in the sun, then it feels in its core the call of the beyond and becomes ready for its career of a wider life. But the wisdom of living is in that which gives you the power to give it up. For death is the gate of immortality. Therefore it is said, Do your work, but let not your work cling to you. For the work expresses your life so long as it flows with it, but when it clings, then it im-

pedes, and shows, not the life, but itself. Then like the sands carried by the stream it chokes the soul-current. Activity of limbs in the nature of physical life; but when limbs move in convulsion, then the movements are not in harmony with life, but become a disease. Works that cling to a man and kill his soul.

No, we must not slay our souls. We must not forget that life is here to express the eternal in us. If we smother our consciousness of the infinite either by slothfulness or by passionate pursuit of things that have no freedom of greatness in them then like the fruit whose seed has become dead we go back into primal gloom of the realm of the unformed. Life is perpetual creation; it has its truth when it outgrows itself in the infinite. But when it stops and accumulates and turns back to itself when it has lost its outlook upon the beyond then it must die. Then it is dismissed from the world of growth and with all its heaps of belongings crumbles into the dust of dissolution. Of them Isha Upanishat has said: "Those who slay their souls pass from hence to the gloom of the sunless world."







The knowledge of reality cannot be  
obtained without human birth

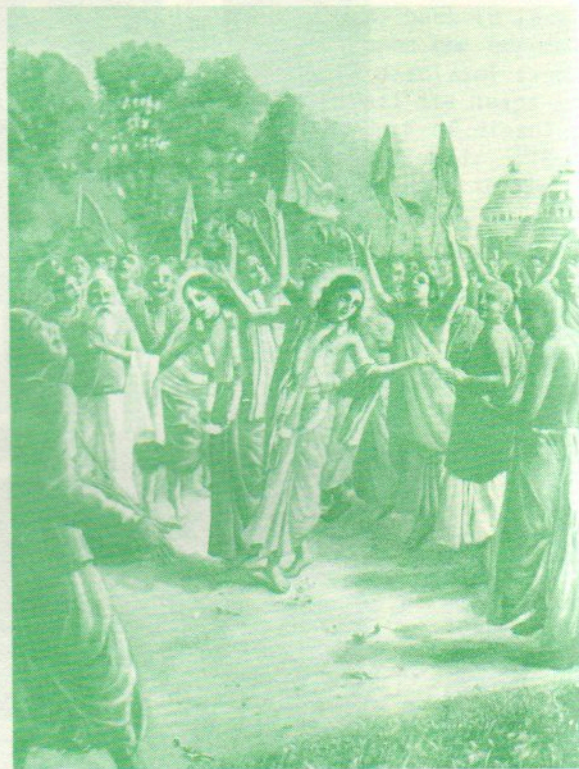


# THE POWER OF KIIRTAN

- taken from the Berlin Sectorial HPMGL Newsletter

Caitanya Mahaprabhu is remembered as the world's greatest exponent of kiirtan. Caitanya lived in West Bengal from 1485 - 1533. He was a great devotee of Lord Krsna and inspired thousands of people who became his devotees and joined what became a huge Kiirtan movement throughout Bengal. His message was simple and pure - only chanting the name of the Lord (Hari). Thus he went through the streets from village to village, spreading the vibration of the Lord with His kiirtan and attracting men and women regardless of distinctions of caste and religion.

One incident in the life of Caitanya, which demonstrates clearly the tremendous power of the devotion aroused by kiirtan. As the movement of Caitanya became increasingly popular, and more and more people joined, the government officials and priests saw their power over the people threatened, so attractive was the message and the kiirtan of Caitanya. So they complained to the Mohammedan Governor, Chand Kazee, accusing the movement to be against orthodox Hinduism and a danger to the government. So the Kazee sent his men to stop the Kiirtan. However, when they tried they found that if the kiirtan was stopped in one place, it simply began in another. The men reported this to the Kazee who then became angry and sent soldiers to forcibly break up the kiirtan. This they attempted in a very cruel way, people were beaten, houses looted, still the kiirtan continued. The soldiers also continued to assault and threaten the devotees. When they finally appealed to Caitanya for help, his usually gentle manner became very angry and he said, "Does the Kazee mean to stop the kiirtan of God? Let him first stop me! Citizens tonight I shall conduct a kiirtan party in every part of the town, everyone of you should come in the afternoon, and each one of you should provide yourself with a lamp. These are my orders. Go and proclaim this among my people. Tonight I shall set at naught the Kazee's orders and deluge Nadia with Prem and wash away all opposition to the kiirtan."



The result of this command was that a huge kiirtan party was begun, like an enormous festival of light and music, in a procession of thousands of devotees. Singing the name of Krsna, intoxicated and ecstatic, the kiirtan moved in the direction of the Kazee's house. When the Kazee heard this news, he became so enraged that he sent a battalion of troops to destroy the kiirtan. However, when the soldiers approached the kiirtan, the vibration was



so powerful that they got down from their horses and joined the dancing and singing mass. The Kazee heard this report in disbelief and promptly sent another battalion with the same orders as the first - of course once again the same thing happened. Finally the procession was nearing the house of the Kazee. Hearing the sounds, the Kazee came out to see for himself this strange phenomena.

The first thing he saw was Caitanya Mahaprabhu at the head of the vast procession - his whole body and face was radiant, shining with devotion. The Kazee at once realized

that he had made a mistake, that he had been misled by his officials and ministers. For he himself was a spiritual man, only he called the Lord by the name of Allah not Krsna ... He could see at once that he had wronged most seriously a true man of God and his followers. Coming down from his house he prostrated before Caitanya and begged his forgiveness. This Muslim ruler later became one of the greatest devotees of Caitanya and henceforth promised to protect and encourage the kiirtan.



## lista is One, Adarsha is One

After Ma had left in 1972, BA'BA' was talking to Tapeshvaranandaji. He was explaining about different types of sadhanas. He said that there are two main types, Vaedikii, according to Vedas and Tantrik. In Vaedikii, the importance is on sadhana, it is 'Mantra pradhan', but in Tantrik sadhana there are four main points, abhisheka (oath), Role of Guru is most important, karma pradhana and guarantee of sadhana.

In Tantrik sadhana He said that Guru gives seven tests. Of the first six, disciple may or may not know or be aware of them. But the seventh test He will give HIMSELF, and this is the most difficult test because in this test, BA'BA' told that He creates such an environment, such a feeling, that the disciple loses all faith in Him and begins to doubt Him. T.ji then asked if then there is no hope for the disciple? He replied Yes, at that time then to save the devotee He will utter one mantra - "lista is one - adarsha is one" and that will save the devotee.





## The Sadvipra

The duty of the Sadvipras will be to hammer timely on these stagnant people who are the burden to the society and have motionlessness in their physico -psychic sphere so that the path of the human progress be straight, well built and clean. When will the three reasons for sin be removed? only when the Sadvipras will be ready to fight against them with an iron hand. Today, at this hour, it is my call to the Sadvipras of the world not to delay any longer. They would march ahead and save the humanity and make the path of humanity free of thorns.

P.R. Sarkar





# Hari Katha

## BABA STORIES

### EVER PRESENT

The following is the personal account of an old Acarya of Ananda Marga who had many personal experiences with Baba, Acarya Dasrathiji:

"As I sit down to pen some of my realizations feelings and experiences, I find myself at a loss to select some from the great ocean of these feelings. There have been countless ones - some in Baba's physical presence, others without it, but all these things given to an undeserving me and out and out, by His grace. Of course I am happy that I know a quite well that I have not earned any of them, and that these have been dished out to me by Him in one of those moments when He was unmindful and could not select the right person. I am so glad - I have not caught Him! He has caught me! He could easily slip out of my weak hold but how could I slip out of His omnipotent one!

"The realization which I now describe, was sometime in 1960. I have been doing sadhana for some four or five years. It is my practice to do sastaunga pranam (prostration, lying face down) in the very beginning of sadhana. That day too I did the same. But I remained slightly longer than usual in that posture - I do not exactly know how long - it could have been a couple of minutes, maybe even three or four minutes or even more than that. I had possibly fallen asleep. Suddenly I heard clearly within me Baba's voice calling me, 'Master Sahab (sir), Master Sahab, Master Sahab!' The voice was from within me and Baba addressed me by this name jocularly and so sweetly. The second address was sweeter than the first, and the third was the sweetest. I regained my consciousness, got up from Sastaunga posture and started my sadhana in the proper asana (position). Had He not taken the trouble to wake me up, I might have wasted the fine morning in only sleeping.

"Now another incident. It was 1964 or 1965. I returned in the night from Patna where I have to go on a very painful piece of work. The work could not be completed and my mind was very now and then, returning back to the same thing. The work was so important to me! And it had not been accomplished! I was unable to calm myself."

"In the morning I sat for my sadhana. After a while my mind, leaving sadhana, went back to the same painful topic of the unaccomplished work. Suddenly I heard from without Baba's stern voice calling my name 'Dastharatha, Dastharatha, Dasharatha!' The voice was from without; I heard it through my ears, it being quite stern. The second Dasharatha was sterner, and the third was the sternest. I was back, opened my eyes, and then again started my sadhana seriously and completed it without my mind returning back to the painful topic."

"But this made me worried - Baba must have been angry at what I had been doing. This is why His voice was so stern! I then rushed to Baba's residence. He had just come out. After a while I mustered enough courage and asked, 'Baba, are you angry with me ...' He looked at me and smiled.

"He guides and goads us within and without. He does it sweetly and sternly. Multiple are His ways!

"A third incident now. At times BABA selected me to see spiritual vibrations. One such occasion I was shown the different kinds of waves being radiated by the persons present in Baba's room at the Jamalpur jagrti.

These waves are being radiated from the heads of the person there. The waves had colours, and one of these persons, an intell-



ectual, had greenish waves around his head, Baba told us that greenish waves represent intellect.

"On another occasion I saw a person with a curious kind of wave. I never seen such a phenomenon. From the right side of his head and face black waves are coming, and from the left, white ones. I was quite stupified and could not speak for quite sometime. Baba understood my perplexity and said, "Yes, the man is very good within but his external is rough. The white shows his inner sentient nature and the black ones his superficial static nature."

"On yet another occasion I saw the waves of a young boy before his personal contact with Baba and also after it.

"Before meeting Baba the waves were so black! and after the personal contact the blackness of the waves was greatly reduced and

there were streaks of white waves coming also. Did Baba take away the blackness onto His own person? The answer is obvious.

"Now it so happened that I developed a habit of seeing others' mental waves. It gave me pleasure and so even without His permission I continued my curious vision. One of those days I noticed white around the heads of two persons standing on the veranda of the Jamalpur jagrti. One of these persons I happened to meet later when he had almost left Ananda Marga, the wave around him were so dark and distressing. I told Baba that I was seeing waves of persons even without his orders, Baba asked me not to do so, as it was a path full of possibility of downfall for me. I have given up this kind of thing."

"He guides us every time, everywhere and everyday."

## He Knows

Baba looked around the room at everyone and then asked one margii, "Who are you?"

The margii answered, "I am Ram Kumar Chatterjee, Baba."

Baba said, "Is that who you are? Who are you really?"

"I am an accountant, Baba."

"But who are you really?"

"I am a Bengali (living in the state of Bengal), 38 years old."

"But who are you really?"

The margii was confused and kept silent. Baba said, "He doesn't know who he is. (To another margii) And you, my boy, who are you?"

This man also kept silent. Baba asked several margiis in this way and, not knowing the correct answer, they all kept silent. Finally Baba asked another margii, "And who are you, my boy?"

The man answered, rather hesitantly, "Parampurusa (The Supreme Consciousness) Baba."

Baba said, "Ha ha! He thinks he is Paramapurusa, but he is not sure."

(Baba called the margii over to Him and touched him on the back of his neck at the base of his skull.)

Baba said, "Be in peace."

The man immediately went into deep samadhi (state of ecstasy in which the individual mind merges with the Supreme Consciousness.)

The room was totally silent. Baba said softly, "Now he knows who he is."

(Turning to everyone) "You have all forgotten who you are ... but I remember ... (Baba gave a mysterious laugh) ... I remember."



# There is no Truth Greater than the Guru

"When the superb Teacher gives himself to his disciple, then does the disciple get liberated; there is no further birth for him."

"A single word of the Guru gives liberation; all sciences are a fraud."

"Only the Mantra which is received through the Grace of the Guru can give all fulfilment."

"The sight of the guru is difficult to obtain in all the worlds; only the merits of previous births is it obtained, not otherwise."

"Liberation cannot be attained by one's own strength. It is only by the power greater than one's own, from beyond the range of our ignorance, that can cut the final knot of bondage. This power comes through the grace of the guru."

"All the repetitions of mantras, fasts, austerities and other spiritual disciplines practiced for ages, or for millions of births, bear fruit the moment the guru is pleased."

Quotes taken from the Tantras.



# Fire Destroys Indian Mission In Manila

NEW DELHI, April 15.—The Indian Embassy in Manila, situated on the fifth floor of a multistoreyed building, was destroyed in a fire last night, report PTI and Reuter. According to official information available here, members of the staff are all safe.

## Envoy Told Of India's Concern

From Our Special Representative

NEW DELHI, April 15.—The Filipino Ambassador to India, Mr R. S. Busuego, was summoned to the Foreign Office here today to be told of the Government's "serious concern" over the fire in the Indian Embassy in Manila.

Addressing to a message received at the Foreign Office today from the Indian Ambassador, Mr L. N. Ray, the entire floor was gutted and the property reduced to ashes.

Mr Busuego is believed to have assured the Foreign Office that his Government would give every possible assistance in setting up the Embassy again. He said an inquiry was being held into the cause of the fire.

The Indian Ambassador has not referred to the cause of the blaze. The Foreign Office also refused to comment. But, like in several Australian cities, the Ananda Marg has many supporters in Manila.

Furniture, equipment and records were, however, destroyed and the extent of the damage is not immediately known.

The three top storeys of the building in the commercial Makati suburb, which has a supermarket on its ground floor were destroyed in the blaze. Among the lost documents there were reportedly passports and passport applications.

The fire broke out only hours after President Marcos announced that arsonists were at work as part of a subversive plot following last week's national elections.

The elections were the first to be held since President Marcos declared martial law in the Philippines 5½ years ago.

cont. from p.7

of discussion was "rebuilding Anandanagar". They discussed over thirty five minutes. Baba's release was also raised in the discussion. He promised to look into Anandanagar case. Regarding His release he is still reticent. But they have considerably mellowed down, it is certain the old facilities of interview etc which were enjoyed by Baba for last so many months and which were abruptly stopped by the political bosses have been restored again by an order of Patna High Court.

Mr Marcos has alleged that the Opposition People's Power group, which got about 40% of the votes in Manila, has been "infiltrated by underground Communist elements and other subversives."

The President's New Society movement party won the elections by an overwhelming majority. The party won 21 seats in the capital.

Police sources in Manila said the fire had started in the office of a chemical company in the Embassy building.

Fires, mainly attributed to faulty wiring and carelessness, have destroyed millions of dollars of property in Manila since the beginning of the year.

Two of them in slum districts left more than 60,000 people homeless, while another two destroyed large markets.

One reason for arson speculation is a case in a Manila court against two American members—a young man and a woman—of the Ananda Marg, accused of stabbing an Indian Embassy official two months ago.

The couple have pleaded not guilty. The Marg office here has several times said it is a spiritual organization which does not believe in violence.

It has also accused Delhi of "conspiring against the organization" in blaming it for several assaults on Indian diplomats round the world, apparently designed to highlight the imprisonment of one of its leaders in India.

# Threats to Morarji, Charan in the name of Anand Marg

BY N. K. SINGH

INDORE: It was perhaps a dream fulfilled for short-standard, dark-complexioned and unassuming Chandraprakash Gupta, 21, when the Indore police arrested him for allegedly writing letters in the name of the Anand Marg threatening to murder top leaders including Prime Minister Morarji Desai and Home Minister Charan Singh.

"I did not relish it, but it was an experience worth going through", said Gupta in an exclusive interview when he was relentlessly taped recorded statement three days in police custody last week.

Obviously the youth, who has since confessed to his crime in a lengthy taped recorded statement to the police, covertly enjoyed the glare of publicity that had followed his dramatic, and sensational, arrest on January 18 last.

Almost unknown till last week, he was all over the newspapers, top intelligence and police officials had rushed from New Delhi and Bhopal to investigate him and he had become 'somebody' overnight.

He had not planned it to be so.

The half a dozen or so threatening letters that he had allegedly written were seized in the name of Nanak Matai — his pal till recently.

Nanak Matai brings out from Indore one of those home-re-



pectable weekly sheets which thrive all over the mofussil towns. He moves in the fraternity known as yellow journalists.

Chandraprakash Gupta, who belongs to Khudel village situated on the outskirts of the city, is a 'seasoned' journalist, at 21. He has worked on almost all the nine dailies published from Indore.

Though invariably fired after a few months, he often managed to jump from one bandwagon to another, thanks to the local newspaper owners who are always on the look out for cheap labour. And so Gupta, the half-literate — he is not even a graduate — son of a petty village grocer, had become a journalist.

But it was not a professional comradeship between Gupta and Matai. It extended beyond that — to their common love for the good things of life and nocturnal adventures.

All good things must come to an end. And so did their friendship. In November last both were hauled to a local police station on complaints of physical violence filed by each other. They were arrested under Section 151 but were released when they compromised and promised to behave themselves in future.

What was the reason of the feud? Gupta said, "Matai suspected that I was behind the breaking off of his engagement to a girl. Though they eventually married, but he never forgave me for that. Once he went to my village, with a tempo-load of goods to him."

ten my family members. I was attacked many times by hired goondas".

Gupta retaliated by filing a complaint against Matai's brother who, he alleges, runs a 'hogus' dispensary. But it yielded no result.

Then he hit upon the idea. Anand Marg was in the news. Between December 1977, and the first half of January 1978, some half a dozen handwritten letters were despatched from Indore.

Purported to be written on behalf of Anand Marg by Nanak Matai, the letters threatened to kill among others Morarji Desai, Charan Singh and justice J. C. Shah.

Simultaneously, a letter went to the Chief Minister of Madhya Pradesh alleging that Nanak Matai was an Anand Marg activist. It was signed by Chandraprakash Gupta.

The police swung into action. Chandraprakash Gupta was picked up from his Indore residence and a case under section 506 and 507 Cr. P.C. registered against him.

"I was not shocked", admitted Gupta, who has two more cases registered against him at New Delhi and Bhopal.

"The threatening letters, as well as some of Gupta's writings seized from his house, have been sent to a handwriting experts for opinion.

If proved guilty in the court, Gupta faces the maximum sentence of seven years R.E.



# Delhi bank dacoits traced to Calcutta

The robbery on April 3 at the Karolbagh branch of Syndicate Bank in Delhi involving Rs 2.93 lakhs has been traced to a criminal gang in Calcutta. A team of CID officers, who returned to Delhi on Monday after a few days of consultation with the CID, officers in Calcutta, have obtained vital clues regarding the identity of the suspected criminals. A nation-wide hunt for them is on.

The Delhi officers had earlier obtained details of the facial features of the robbers from the description given to them by a woman employee of the bank. The descriptions were sent to the West Bengal CID as well as the CID offices in all states. Surprisingly, the descriptions seemed to tally

with three entries in the rogues' gallery of the West Bengal CID. Altogether four persons committed the robbery, but the fourth man is yet to be identified.

The leader of the gang is reportedly a tall, handsome man, aged about 30, who sports well trimmed French-cut beard to hide a conspicuous mole on his chin. The woman employee described him as extremely fair and said that he could easily be mistaken for a European. 'I took the boy for a film star until he pulled out the revolver', she told the CID team.

The Calcutta officers claimed to have identified this person as M Rahman, an absconding criminal against whom

an arrest warrant had been issued in 1976 in connection with a robbery involving Rs 87,000 worth of jewellery at the house of a rich businessman and recipient of Padma-sree Award at Howrah.

The businessman, who is a friend of the former Union Defence Minister, Mr Bansilal, took the matter up at the highest level, and the Minister moved the Home Ministry to make a special enquiry into the matter. But, in spite of an intensive search, the criminals could not be apprehended.

Towards the beginning of 1977 the police said they were able to recover a portion of the booty from Rahman's known haunts in a

red light area in North Calcutta. The CID, however, prepared a note during that period, alleging that they had strong suspicion that the rest of the booty would be traced to the country house of a youth leader of Burdwan. But no search was conducted there.

Puresh Shau is the name of the second suspect as claimed by the CID. While Rahman was known to be associated with student movements in the Calcutta University area about a decade ago, Shau was an activist in a Left political party till very recently. He has wide political contacts and took part in various democratic move-

Turn to Back Page Col. 1

## No corroborative evidence of Marg defection, court told

PATNA, April 13 (Samachar): Mr. A. K. Sen, counsel for the Anand Marg chief, Prabhat Ranjan Sarkar alias "Anand Murtiji, Baba" yesterday told the court that there was no corroborative evidence which could prove that there was defection in the Anand Marg after the Cooch Behar incident and the alleged defectors were indulging in "anti-Marg activities".

Resuming his arguments on behalf of the appellant in the court of Mr. Justice Shiveshwar Prasad Sinha and Mr. Justice Choudhury Saran Sinha of the Patna High Court, Mr. Sen said it was true that some Anand Margis had opened a primary school named "Shishu Niketan" and established Seva Dharam Mission at Keldwip in West Bengal. But it did not mean that they had done so after defecting from the Marg and thus indulging in anti-Marg activities. He said there were many Anand Margis who had opened such institutions. It was also wrong to say that so-called defectors who were allegedly killed were inimical to their Guru-Anand Murtiji.

Mr. Sen said that the entire story of large number of defections and anti-Marg activities were concocted and false as there was no corroborative evidence to substantiate it.

Regarding the alleged conspiracy of killing the so-called defectors, namely Sudhan and Susmitanand, Tapeshwaranand, Mritunjay Ananand, Jageshanand and Amulya Kumar who were allegedly hatched in closed-door

room in Tisco bungalow at Jamshedpur in the presence of Anand Murtiji, Mr. Sen said that the date of conspiracy, inhuman torture of Tapeshwaranand for extracting confession about the anti-Marg activities and room occupied by Vishokanand Awadhoot, the then private secretary to Sarkar in the Tisco bungalow were full of "contradictions and misleading". He said the approver Madhavanand had stated before the magistrate while confessing the crime that the conspiracy was hatched on July 27, 1970, but in the session court he gave the date of conspiracy as on July 28, 1970.

Similarly Mr. Sen said that Vishokanand had earlier stated that he had occupied the middle room in the Tisco bungalow and saw some awadhoots, including Sarveshwaranand, an accused, going in the room of Baba and coming out. Vishokanand had stated that when Sarveshwaranand came out of Baba's room he asked him what had happened. Sarveshwaranand told him that Baba had ordered for killing of those defectors.

### HAND BILL

The appellant counsel told the court that after Sarkar gave the killing order, Sarveshwaranand drafted a hand bill for circulation among Anand Margis and general public appealing to them that they should not have any connection with the defections and not to pay donation to those defectors who had opened Shishu Niketan School at Keldwip in West Bengal.

Mr. Sen said that when the Babs

decided that all defectors should be killed, why the hand bills were circulated among the public appealing to them not to give any donation to them. What was the impelling reasons for torturing Tapeshwaranand, he asked.

Mr. Sen further told the court that the long confessional statement of the approver Madhavanand was absolutely worthless as it had no corroborative evidence except one or two sketchy evidence. Such a long statement could not be made impromptu. It must have been drafted by the prosecution with all care to implicate the accused persons. My lord, you will be surprised to see that every page of Madhavanand's statement is signed by him.

Mr. Sen said that the dead body of Tapeshwaranand was not identified by any one. The most interesting thing was that the prosecution did not make any effort to get his body identified, he added.

He said when Vishokanand was informed by Sarveshwaranand that the Baba had ordered for killing of all defectors, why he did not inform the police. Why did he keep silence? He asked.

Mr. Sen, also told the court that according to the Supreme Court ruling in a murder case corroborative evidence must be from independent sources. One accomplice could not corroborate the evidence of other accomplice. Corroborative evidence must connect the accused persons with the Commission of crimes, he added.

## Dacoits traced

Continued from Page 1 Col. 4

ments. The third suspect is Kewal, of Central Calcutta.

The gang sought to throw a red herring across the path of investigation by leaving a chit that the robbery was being committed in protest against the detention of the Anand Marg leader, Mr P R Sircar. The CID does not think that the dacoits ever had any Marg connection.

The Syndicate Bank robbery case gave rise to angry protests in the Lok Sabha, and irritate Congress and Congress (I) members demanded resignation of the Union Home Minister, Mr Charan Singh, over this issue.



# Sectorial Report

Melbourne: Two four-week courses with a total of 21 attending. Talk at Technical College. Nagar kiirtan and public sadhana and leafletting. Revolutionary marriage for Jamadji and Sunandaji with 25 attending. Poster prepared for day seminar on 29th April - advertising for it at the universities and the technical college.

Brisbane: Beginners' and advanced philosophy classes. Public tandava and sadhana by three brothers in City Square and leaflet about Baba's five year fast distributed. Brisbane Community Centre musical therapy sessions assisted by LFT, voluntary basis. House talk arranged.

Perth: UMM taught to 20 trainee teachers who were visiting the AM school. Prout meetings. \$300 collected for annual Austcare collection. \$40 raised on stall.

Wellington: The Ministry of Works has given RAWA a building for a period of five years - the first year rent free and subsequent years at \$20 a year. When completed the project will

include an art gallery, an artists' supplies co-op, a restaurant and a craft room. RAWA is at present applying to become an incorporated society and will then become eligible for government grants. Money for the project will also come from benefit concerts, donations, etc. The student council of Victoria University voted unanimously to affiliate AM as a club. Classes at the university will begin in second term. Prison visiting done regularly with the "vibrated spiritual aspirants of Witako." Margiis are involved in helping to set up an artists' co-op.

Auckland: Yoga class with Cook Islanders continue to be well attended. Old folks' home, the "Little Sisters of the Poor", is visited regularly.

Dunedin: University course finished with several interested people resulting from it. Group meditation held regularly. DHARMA distributed.

Christchurch: AMURT stall being arranged.

Unnatural situation cannot remain for long days. Nobody can remain in sirsasan position for long time. He will have to change the position after five or ten minutes. So my children don't be nervous.

Do work with courage - victory is always for courageous people, not for weak people. Victory is surely yours.

I am the supporter of Geeta, I have to protect Dharma. The Dharma will come up very soon. Now there is no delay in it, be a very great man.

Really great are those who are working for the betterment of society. Those who are doing sadhana, service and sacrifice, they are great.

- a recent statement by BABA relayed by Ac. Nityesh

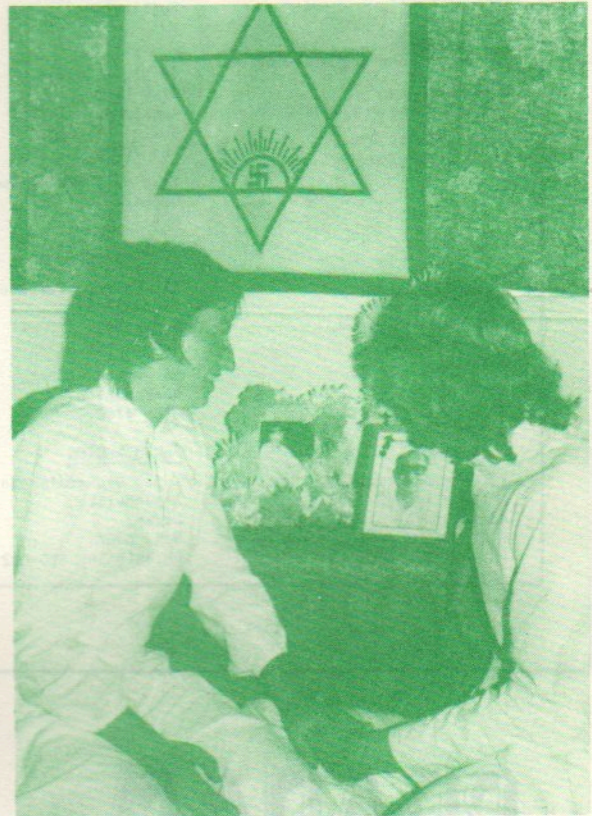
Those persons who don't follow Yama and Niyama are naturally so far from Me that automatically they leave the organisation. You know that a house owner gives notice to leave his house, but for Me this is not necessary to give notice. Those who are not following Yama and Niyama, will leave the mission.

BABA





Melbourne Margiis



Jamad Agni and Sunanda



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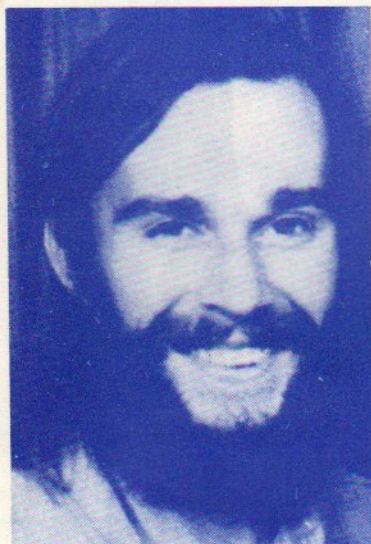
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**SARAH CHILD**



**CAROLINE SPARK**

## **\*COMPOL'S POLITICAL PRISONERS IN THAILAND**

**\*Aust. Commonwealth Police**

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